

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1858.

The Non-Contributing Parishes.

THE great thing to be desired is, that *every parish in the Church* should do something *in each year* for the cause of our Domestic Missions. That so many as about *one-half* of all the parishes should do nothing, is both discouraging and lamentable.

It is great injustice to those who do contribute, to leave them to bear alone the whole burden.

It is injustice to the cause, which, laboring for the interests and extension of the whole Church, needs the united sympathy, support, and aid of all the members of the Church. Every argument, every motive, which can lead any one parish to contribute, is equally binding and pressing upon all. Whether general motives of Christian duty, common sympathy, patriot devotion, or love of the Church and the Gospel, in their privileges and hopes, may be the moving power—they *all* speak alike to *all*, and with the same authority and power. The inspired command, and never-failing charter of the Church, on which her being and her life depend, are the common heritage and trust of the whole Church—of every parish, every minister, every member of her favored fold. Who then can ask or claim exemption on this ground?

Why then do not all the parishes and members of the

Church do something and give something, for this great and holy cause?

For many and various reasons.

1. It is not brought before them, and they have not the opportunity afforded to contribute.

2. There is not enough of knowledge and information on the subject, scattered among the people, to quicken their interest, and draw out their liberality.

3. So many other claims and calls are pressed upon them that this is lost sight of and forgotten.

But why should any of these reasons hinder one half of our parishes from doing their duty in this work? We ask it of the clergy, we ask it of the people. A little faithful pondering of this plain question, pressed with all earnestness and affection, would go far towards remedying the evil.

The cause, its claims, its merits, its motives, and its end are not considered, or even thought of, as a serious motive of conscientious duty. Parish and local matters are pressing of themselves. Diocesan Missions have a sacred claim, and are not likely to be forgotten. Individual applicants with various projects, are not slow to press with importunity their favorite schemes; but General Missions, high, holy, comprehensive, and constraining, in their motives and ends, are made to give way to any object or claim, local or individual, small or large, which may happen to come up.

We would keep before the Church the fact, startling and humbling as it is, that *one-half* of our parishes as yet do nothing for the work of our Domestic Missions. We would also gratefully record, that from the small proportion of *one-third*, a few years since, we have now come to have *one half* the parishes contributing.

We would fain hope, that in a short time more, *two-thirds*, or *three-fourths* will be found upon our side, and the number gradually diminish, of non-contributing parishes, until few if any should be left, who do not recognize the duty and the privilege of annual contribution to our cause and work. If all should thus contribute, there would be no lack of means

for all our growing work. Many who now contribute, are among the small, the feeble, the struggling parishes in our borders. A Missionary station in Kentucky, not two years old, and yet weak and feeble, has sent this year \$61 for our cause. If all the 1800 parishes, large and small, would only do thus much, *no more*, it would give \$108,000 in a single year. Another parish in a Western Diocese, now pressed and burdened with building a new church, has sent us more than \$100 this year, which from all the parishes would make up the noble sum of \$180,000 for a single year.

Now all the parishes, striking a reasonable average, could easily do as well as these. It only wants an interest in the ministers and people to effect it. The time has come, when the apostolic rule should be applied: "That there may be equality." It is not right that a few should be burdened, and all the rest do nothing. We know the omission and neglect are often from mere inadvertence and forgetfulness; but the effect is as sad, and as saddening, however it may happen. It is not a vain or a light thing; for it is the life of the Church, and the hope of her extending borders, that her Missionary work should grow and prosper.

It is no comfort to the poor Missionary in his toils and privations, that his more favored brother in the ministry riding on the high places of the field, *only forgets* his wants and services in the wilderness.

It is no help to those who have been burdened by the Church with the care and responsibility of providing for and managing her Missionary trusts, that so many of the clergy, parishes, and people forget their sacred cause, and allow things to go by default from year to year. It is a crying evil, which calls loudly for a prompt and effectual remedy.

The cure is ready and at hand. Only let all wake up, and think upon the matter, with a kind consideration. Apply the golden rule to the Church, to the committees, to the Missionaries, to the cause, and then act on it heartily, and all together, and the evil is removed, the work is done.

FROM THE ANGLO-CATHOLIC CHURCH EMIGRANT'S AID SOCIETY'S OCCASIONAL PAPER.

LETTER FROM REV. DR. WELLS.

To the Rev. HENRY CASWALL, D.D., Secretary of the Anglo-American Aid Society.

BOSTON, October 16th, 1855.

REV. AND DEAR SIR :—

You requested me to communicate to you, for the information of the Society, the disposition which I should make of the £25, forwarded to me by your favor of April last.

It is always a pleasure to give relief to our poor and unfortunate brethren. That pleasure is, to me, heightened when I can do thus, as an almoner for others. I then have the pleasure of sympathy with them, and am enabled to serve, in the same act, my poor and rich brethren, in the sweet acts of brotherly kindness. But when the relief comes from another country, crossing the ocean on wings of mercy, and committed to me by those unknown, except through the knowledge and love of our Lord and Master, then am I elevated to the high and holy conception of that Catholic brotherhood which will, hereafter, remove from our world that cold deluge of suffering, which is now looked upon by thousands with heartless indifference, and endured by other thousands with bitterness and ill-will. Alas! when shall Christian love soften the hearts of the rich and the poor in mutual sympathy? When? When the "stone," the "precious" though often "rejected and despised stone, cut out of the mountain without hands, shall fill the world." Till then and for that we will work on, pray on, give on, suffer on. Jesus our Master aid us "Lord Jesus, come quickly."

I feel it a great honor, a great joy, to be one of the great, acting, onward Anglo-Saxon race; but a far greater to be one of that stronger, unfailing, ultimately triumphing race springing from the blood of Jesus of Nazareth. But I detain you.

The persons whom I have aided, by the bounty of the Society, are all either English, Irish, Scotch, or those from the British Provinces. In all cases they have been members of the Church of England, although, alas, too often, feeble, erring ones. In all cases they have been Protestants, except that two of the wives of Protestants were Roman Catholics. They have also recently arrived in this country, and I have furnished all, who desired them, with American Prayer Books.

The first person relieved on behalf of your Society, was a woman whose husband had left her to seek for work, at a distance. She was about being confined, and was entirely destitute. She had expended the little she had

earned for board, after leaving her place of service. In this forlorn condition I became responsible for her board and care during her confinement.

The second was a man who had been for several years a cook in London, but who, in consequence of ill health, was unable to work at cooking, and wished to try to support himself by selling stationery in the streets. He was well recommended, and as he had been, for a time, employed in a stationer's shop, I purchased him an outfit, to commence with. He was, I believe, successful.

The third was the wife of a sailor, who, in consequence of a disaster, had his voyage prolonged several months. She was attacked with rheumatic fever, soon after the birth of her child. Her husband's long absence, her confinement and sickness, had so reduced her condition, that she was destitute of food, fuel, and the comforts requisite for so severe a sickness. These I supplied, till she was able to be removed to her brother's house, in the country, who offered to share his, not ample, means with his suffering sister. This beneficiary is an unusually excellent and interesting woman.

The fourth was a young man from Manchester, England, who was born in Lambeth Parish Walk. He had, through sickness, become destitute. I furnished him with several necessary articles of clothing and his board, at St. Stephen's House, till he could get work.

The fifth was a young man, an inside servant, from Ireland. He came to me in a destitute and pitiable condition. He had recently been discharged from the hospital, where he had been long confined. I gave him several weeks' board at the St. Stephen's House, and clothing. I procured him a place as a servant, where he has earned enough to clothe himself well. He is now just engaged in one of our best families, where he is to receive thirty dollars a month.

The sixth was a very pious, aged woman, an English Methodist. She had long been a great sufferer, from a complication of diseases. She was helpless, and dependent upon a daughter, the wife of a laborer. They could not, by their small means, get her wine, arrowroot, and other articles ordered by the physician, and demanded by her condition. These I furnished for several weeks.

The seventh was a woman for whom I paid two and a half weeks' board and nursing. She was about being confined. Her husband was of but little help to her, and he was absent. She soon after applied for a situation as wet nurse.

The eighth was a young person of remarkably correct habits, interesting character, and earnest and humble piety, who had come to a premature death-bed, by hard and late overwork, to support an aged and feeble parent. I endeavored to render the last two weeks of a useful life, as cheerful and comfortable as kindness, attention, and a supply of necessa-

ries and delicacies could make it. The passage from this world to the next was short and pleasant. Faith and hope, patience and peace, cheerfulness and joy, seemed like personal spirits bearing the soul of my departing friend beyond the reach of sin and sorrow, for ever.

The ninth was a man who had been some time sick, and had obtained the promise of some light work for himself, and employment for his wife, in a distant town. I accordingly paid their passage thither, and a child's. I had also aided them, variously, during their sickness. He is now well, and has constant employment.

The tenth was a mother sick and destitute, left, with her child, by her husband. Her condition was distressing, and I furnished her with the means of present relief.

The eleventh was a Missionary, who arrived here in a destitute condition. He needed a little assistance in getting to a place of employment. He is a worthy, faithful minister, and is now comfortably situated.

The twelfth and thirteenth cases were those of two young men, who arrived here in the same ship, from a parish in the old part of London. They were a long time in getting employment. They were very decent and correct persons, and were communicants. When they came to me they were destitute of money, of some articles of necessary clothing, and without even a place to sleep for the night. I furnished them with a few weeks' board at St. Stephen's House, and some articles of clothing. They are now both employed.

The fourteenth case was of a baptized child, 18 months old, who had died suddenly. The mother, a young widow, had no means to procure even a coffin. I never allow any members of our Church, under my care, to be buried by the city, and here we have no parish or church provision for burials. I therefore procured a coffin, a place in a tomb for, and a carriage for the mother to attend the funeral of this our poor deceased little brother.

The fifteenth was a man who had been unused to laboring work before coming to this country, and was obliged, in order to support himself, and his wife and child, to engage in work beyond his strength. He took hold of work like a man, and suffered like a hero. His employer made no allowance for his lack of ability, and he was too spirited to complain. The poor fellow thus overworked, poorly fed and lodged, and subject to wet and exposure, was soon attacked with a violent cough, and a rapid consumption ensued. I now became acquainted with his case, and administered to his bodily and spiritual wants, and after hearing from his friends in the Provinces, I procured him a passage in a steamer, and sent him to them.

The sixteenth case of relief was to the death-bed of a poor creature, worn out and dying. He was not apparently a bad man, though religion seemed to have penetrated but a little way into his heart. I think he

was one of some thousands to be met with in cities, who while we sigh they are no better, we feel that they are rather "sinned against than sinning." Wretchedly accommodated as he was, it was easier to do for his body than his soul. I trust, however, through God's goodness, that he came to a state of heart somewhat suitable to receive the Holy Communion. He was tender-hearted, humble, and I trust, penitent and trustful in Jesus Christ, for forgiveness and salvation. The whole scene, at the Communion, was painful. The feeble dying man—the crippled and imbecile wife—the room unaccountably dirty, and the noise and dust of one of our most noisy localities, too great to have the windows open, and yet the heat so intense and burning that the windows could not be closed, although opening within a few feet of the pavement, all these made me pause, as if it were sacrilege to set forth "Jesus Christ evidently crucified" amidst such a scene. I thought, however, of the origin of what we were about to do, which was but the symbol thereof. If my Lord did voluntarily submit to such indignity and suffering, He would not, I knew, blame me for refreshing a dying one, for whom He had died, with His Body and Blood. I, therefore, went on; but it was one of my most distressing cases to sight, hearing, and feeling.

The seventeenth was a young woman who came out of the hospital too weak to do anything but to sew a little. Her personal appearance was quite in her favor; but there were circumstances which seemed rather unfavorable. She was, however, too feeble to be neglected, and too wretched not to excite compassion. I therefore furnished her with board for a few weeks, at St. Stephen's House. She proves to be a most correct and excellent person. She is now in a very respectable situation.

The eighteenth was a sick widow with two young children. I found her in a garret, on the roof of which the furious sun of July was pouring his hottest rays. The heat and miserable condition of the room would have driven me away, had not the thought that the poor sick woman must stay and endure it, almost made me forget my own discomfort. She had worked and suffered, and dragged herself up and down four weary pair of stairs, to get together, for herself and children, a miserable living. Her oldest boy could earn a little in a shop, and so they got on, till a violent consumption set in. I procured for her a bed, provisions, and some comforts and necessities for sickness, and the occasional services of a woman to assist her. She lived but a short time. I trust that the benefit of the religious services and conversations had with her, and the useful effect of her afflictions, did, through God's blessing, deepen her repentance, strengthen her faith, and brighten her hope. Her resigned, humble, and trustful death gave proof thereof.

The nineteenth was a Methodist boy from London, with a lame hand. He was thrown out of employment, and was entirely destitute. He had but just obtained work when he met with the accident which lamed him. I took care of him till he could get to work again.

The twentieth was a family, the father of which was from the Provinces, who had done badly, and had left his wife and little helpless children. The affliction of the husband's conduct almost killed the already feeble wife, so that she barely survived the shock. I knew that this mother and her little ones must not be left to suffer "for the iniquity of the father," beyond what could not be prevented. I therefore furnished them with temporary relief, till they could be otherwise provided for.

The twenty-first case was the late widow of a worthy hard-working young man. She had been foolish enough to marry an intemperate fellow. He was a most abusive and cruel husband to an excellent wife. Her only fault was her marrying him. For the excellent, deceased husband's sake, and in pity to the wretched wife and helpless children, I helped the little orphans, and I hope now, through the fear of the law, the man has reformed.

The twenty-second case was of a poor laborer and his wife. Both of them had become disabled by severe and painful lameness. They had a number of children, none of whom were old enough to earn anything, except one, who could barely pay for his board. I helped them in their greatest need to the absolute necessities of life.

To nine other persons I gave eighty-nine meals and twenty lodgings, till they could manage to do for themselves, after their arrival.

I have thus stated to you my doings, as the agent of your society. I hope what I have done may meet with your approval. I shall continue to act for the welfare of our poor brethren, for whom we are mutually interested, as kindly and faithfully as if I still had your funds at my disposal.

I am, dear Sir, with great respect,

Your servant to the poor, for Christ's sake,

E. M. P. WELLS.

Arkansas.

Van Buren—Rev. W. Binet.

THESE have been times of great despondency for your Missionary. For many weeks, disease has racked my body, laying me prostrate and useless. But thanks to Him above, I am now much better, and at work. But, then, that venerable patriarch of the South-west, our aged Bishop, is gone; only three clergymen remain in the whole State of Arkansas; and yet around us, unoccupied, abandoned to waste and to sin's sure destruction, are many inviting and interesting fields for Christian labor: for instance, Fayetteville, the healthiest town, with the prettiest church in the State; there is Pine Bluff, on the river, with her splendid cotton lands; there are those famous Hot Springs, where I have been detained by sickness for a few weeks, and whereto each year brings on an increasing

number of invalids—nearly three hundred visitors at this moment are there ; Clarksville, a beautiful town, sixty-five miles from Van Buren. All these places, with the assistance of the Missionary Board, could support a minister. Just there, on our Western frontier, stretch the comely and fertile lands of the Indian tribes—splendid in stature, keen in intellect. In advance of the Church, modern civilization has stamped her impress there. Tribunals, schools, almanacs, newspapers in their own language ; all this they have, but our Church, alas ! as if ashamed at the task, has thus far stood in the back-ground, and has not even a name amongst the tens of thousands who cultivate that fair region. The Cherokees, Creeks, and Choctaws form an intelligent people, far superior in every point to Africa's lenient and passive race. They have intelligent and well educated chiefs, judges, editors, farmers, merchants, and lawyers ; Fort Smith has for population some 2,000 souls, and not a room, not a barn for the services of the Episcopal Church.

* Van Buren has a neat, though small and old, frame building. Certainly, such a state of things will make the stout Christian heart despond ; and if I was not surrounded by the constant expressions of kindness and sympathy from my little band of parishioners, your Missionary would be much discouraged. Van Buren and Fort Smith, the advanced sentinels and pioneers of your Church towards the most fertile country in the West, ought each to have at least a pretty church, where the red man could see that the religion of the white man is not spent merely in words, and where, in reverence and fear, the Indians, attracted and subdued, could worship with us our Father which is in heaven. Can your Board, can the East, strengthen the weak hands of the Western Episcopalians ? This is the time for help.

Otherwise, just around me, in Van Buren, Church matters are progressing very favorably. Old prejudices are wearing away. A divine attraction brings to our church persons who never or seldom entered into a place of Christian worship. The formation of a choir will also enable us to perform our service according to its meaning and intention, for in psalms and hymns we praise the Lord.

Owing to my sickness, we have had but four holy communions since my last report, and one marriage, and also one burial.

Helena—Rev. Otis Hackett.

You will be pleased to learn, if you have not learned, that the Rt. Rev. Senr. Bishop T. C. Brownell, D. D., has appointed the Rt. Rev. James H. Otey, D. D., to the office of Missionary Bishop of Arkansas, made vacant by the decease of the lamented Bishop Freeman, and that he has promptly consented, to our great relief, to accept the charge.

His well-known zeal assures us that he will do for us all he can. But

what can he effect without Missionaries? We have but four clergymen of the Church in the State: the Rev. A. F. Freeman, compelled to suspend his labors for awhile, in consequence of the prostration of health brought on by the painful watchings and anxieties attendant upon the sickness and death of his father; the Rev. Mr. Binet, also for the present disabled from the cause above mentioned; the Rev. Mr. Wingfield, in Deacon's Orders, who, though he preaches occasionally, and when he is able to give himself wholly to the work, promises to make an efficient Missionary, is now engaged in teaching; and your humble servant, who—shame that it should be so—is the only clergyman of the Church now in full and actual service in Arkansas.

I made another visit last month to Old River Lake, Chicot county, and had the pleasure of organizing a parish there, with, I think, flattering prospects. They have subscribed \$3,500 toward building a church, and seemed determined to enter at once upon the work. I have promised to visit them regularly once a month till, perhaps, they shall have built their church, when they should have, and I trust will be able to command, the entire services of a clergyman.

Progress is also being made at Helena. I have several awaiting Confirmation—some young men of promise. There is more apparent desire to become acquainted with the Church, and disposition to acknowledge her claims, than I have ever before noticed.

Early in July, I propose to take my family to Madison, Ind., to remain perhaps for a year or two. I dare not keep them here through the season. They were sick almost all last year, though I never saw healthier children than mine were before coming to Helena, and I would not willingly subject them to like perils again, at least till they have recovered from the prostration of the last year's sickness. I shall return immediately to my field of labor, as I have work here that *must be done*, if life and health be spared.

California.

Stockton—Rev. E. W. Hager.

THERE has been a longer time intervening since my last report than I intended; but I wished to include in my report the completion of our church. It is now completed. The exterior is an exact counterpart of the Church of the Holy Innocents, Albany, N. Y. The interior is finished in a neat, rich, and church-like manner. The windows are of stained glass throughout, manufactured by Mr. Sharp, of New-York. The chancel window is said to be the most magnificent of its size of any in the United States. The whole buildings, upholstery, &c., will cost not far from \$10,000. And though not as large as some other buildings called churches, yet is supe-

rior in its style and church-like finish to anything on the Pacific coast. It will seat about three hundred persons. In the parish, there are from thirty-five to fifty families and parts of families. Baptisms, infants and small children, 21 ; communicants, added 4, present number, 30 ; marriages, 6 ; burials, 5 ; Holy Communion, in public, administered 12 times, in private, 1 ; Sunday-school, 1 ; teachers, 8 ; children, about 30.

Upon the whole, the past year has been, both to the parish and Missionary, a season of great encouragement and realized hopes. Our church is completed ; but it will require another year of labor and struggle to free it from debt, and we hope the half stipend will be continued during that time. For it the parish will be thankful, and, I am confident, in time will show their thankfulness by doubly repaying all favors received.

Petalumna—Rev. G. B. Taylor.

I shall briefly attempt to give you the history of our mission at Petalumna.

The town of Petalumna is situated in the valley of Petalumna, thirty-five miles northwest of San Francisco, at the "head" of a slough some ten miles long, putting out from the Bay of San Francisco. The valley proper is two and a half miles wide and twenty-seven miles long, exceedingly rich and fertile, susceptible of the highest state of cultivation, and remarkably healthy. The northern terminus of the valley, for three or four miles, becomes quite narrow, resulting in a mere waggon road between the mountains, which, however, after the short distance of half a mile, proves the connecting link of another beautiful and extensive valley known as "Big Valley." This valley, is denominated the "Potato Valley" from its peculiar adaptation to the successful cultivation of this esculent root. It is also called the "Bodega County"—is thickly settled by a permanent and healthy population—is fenced and cultivated with neatness, and at this season presents to the eye of the beholder a most charming and holy appearance.

Still north of this opens out the extensive country known as the "Russian River County." The Russian river is not a navigable stream, being too rapid generally, and at the rapids, which frequently occur, too shallow. The land on either side of the river for two hundred miles is very rich, partly cultivated, and is, from its moist nature, admirably adapted to the successful cultivation of corn, which is being produced here as abundantly as in any other section of the Union.

In all these valleys stock raising is one of the principal interests. The mountains on either side of the valleys, being covered with wild oats, constitute a most desirable "range," on which the cattle soon fatten and are ready for market.

In connection with this, also, is the butter and cheese business, which is carried on extensively : a profitable and lucrative business.

Petalumna, situated at the south-eastern terminus of this chain of valleys and at the head of steam-boat navigation—the only outlet for all this northern country—is being regarded as a place of the first importance. The town at this time contains a population of about three thousand, and is rapidly improving, and will doubtless, in a few years constitute the largest inland city in California.

The first service held in this place was by Bishop Kip, on the 10th of March, 1857, after which Revs. Messrs. Shepherd and Ackerly visited and passed a Sabbath with the people, much to their gratification and, we trust, their spiritual good.

In January last a few weeks after my ordination, in company with Bishop Kip, I came up and held service in the Methodist chapel, which was kindly offered us. The congregation was large and highly respectable, and quite a number indicated their desire to have stated services in their midst. I was left here by the Bishop to ascertain what might be done, and was highly gratified to discover the interest manifested for the permanent establishment and success of the Church. The Presbyterian house of worship was offered us every alternate Sunday, which we accepted for the present ; but the discharge of their own minister shortly after, has given us pretty nearly the entire use of the house.

Our congregations average one hundred and twenty-five, morning and evening, and our prospects in every way are as flattering as we could have expected. I have rented a comfortable house and have moved my family here. By subscription the parish pays me one thousand dollars per year, and Bishop Kip has placed my stipend at one thousand more, which, by *economy*, will enable us to get along without running in debt. My family consists of a wife and three children, the eldest eleven, the youngest six, which, in this country, as you are aware, is a heavy tax.

We are now engaged in taking up a subscription for the erection of a Church which we propose building this summer, and in my next I hope to report to you a neat and permanent Church consecrated to the service of Almighty God.

We hope, during the next quarter, to have our Sabbath-school in successful operation ; and will be able in every way to report more fully than now.

Illinois.

Sycamore—Rev. W. H. Roberts.

I will further state, that not quite three months have elapsed since I took charge of this parish. I have officiated twice every Sunday ; opened

the Church for service, including a lecture, every Friday evening ; also had service on principal Holy Days.

I have had much to encourage me in my work at this station. A growing fondness for a knowledge of the Church and her services is pleasingly perceptible. In my experience in the ministry there is nothing so effectual as to present the Church in her entirety, simply, earnestly, and in love. Those who are brought into her fold under such instruction can hardly fail to become her faithful and devoted children. My brief connection with this parish renders it impossible that I should have anything specially interesting to communicate.

I hold services at Courtland, four miles south, on the Galena and Chicago Union Railroad, once in two weeks ; also at DeKalb on the same road, occasionally. I trust the time is not far distant when the Church in Sycamore shall be sufficiently strong to take care of itself.

May God never fail to strengthen and guide us.

Indiana.

New Harmony—Rev. W. C. Armstrong.

SINCE my last report I have been engaged without interruption in the duties of my field, sowing the seed of the Word in faith, looking forward with patience, hoping at least that some may take root, and in due time, by divine blessing, bring forth fruit.

From Maine to Kansas the public mind, during the past spring, has been mysteriously but powerfully influenced in matters spiritual. But I have in vain looked for the least manifestation of the like token of Divine favor in this place.

Has God forgot to be gracious ? Is His mercy exhausted ? Will He be no more entreated for this people ?

Michigan.

Jonesville—Rev. L. H. Corson.

I have held services in Grace Church, Jonesville, on each Sunday morning for the past year, and on the great festivals of the Church. During the season of Lent I had service and a lecture each Wednesday evening, and on the morning of each day in Passion Week. This parish, as will be seen from the above statistics, is slowly gaining strength

Up to the first of January I had service at Hillsdale, in the afternoon of each Lord's Day. Since that time, with the Bishop's consent, I have

officiated at Litchfield, a village about seven miles north-west of this place. There are residing, in and near that place, some twelve families of Churchmen with as many Communicants. I have administered the Holy Communion there three times. The congregation has been uniformly large, and seems to be highly pleased with the Church service. Two of the adults baptized, as above reported, are from Litchfield. I cannot but hope that this place, with Homer, will ere long be supplied with a missionary. There are, indeed, many other points in this vicinity equally promising. May "the Lord of the harvest send forth laborers into the harvest."

Michigan.

Howell and Hamburg—Rev. H. Banwell.

SINCE my January Report I have officiated regularly as heretofore at each of the above stations. The growth of these parishes has been steady and encouraging.

The parish of St. Stephen's, at Hamburg, is now in a more flourishing condition than at any former period. Within eighteen months the number of members has increased from twelve to forty; and the general attendance on the services is better than at any previous time. At a visitation of the Bishop on the 18th of June, twelve persons were confirmed, making twenty-one within the past year.

Regular Wednesday evening services were held for the first time in this parish during the season of Lent, this Spring. These services were so well attended that I was induced to continue them for several weeks after. The result has been truly gratifying, for before their close several persons were led to consecrate themselves to God, in baptism—among these was one who numbered nearly threescore years.

In addition to the improvement in the temporal condition of the parish, noticed in my last Report, the erection of a parsonage is now contemplated, and a subscription is now in circulation for that purpose, which was liberally headed by some noble-hearted churchmen, at the recent meeting of our Convention.

At Howell we have not made such rapid advances, as the Church there has to contend with great difficulties. The want of a suitable house for worship is much felt; and in few places, perhaps, is (sectarian) prejudice more rife than in this village. Yet it is always our endeavor to treat those who differ from us with courtesy and kindness. Still the parish has grown beyond the most sanguine anticipations.

At a visitation of the Bishop on the 17th instant, five persons were confirmed; another was to have been added to this number, but he was prevented by sickness. The erection of a church edifice is looked forward

to at no very distant period ; and, I trust, will be commenced at an early day.

In addition to the regular services at Hamburg and Howell, I have continued to officiate at Brighton every two weeks, until quite recently. I have also held services at Fentonville, a village on the Detroit and Milwaukee Railroad, on several occasions. I baptized one adult here, and presented two candidates for confirmation.

At Owasso I have also officiated a number of times, and with the approval of the Bishop have consented to take charge of the parish there recently organized. Nine were confirmed here at a recent visitation of the Bishop, at St. John's, another village on the Detroit and Milwaukee Railroad. I have commenced holding services, and have taken steps for organizing a parish. I was, induced, to make the above mentioned change, in consideration of the urgent needs and the superior importance of this portion of the State.

Minnesota.

Winona—Rev. Benjamin Evans.

WHEN I last saw you I was sick in body, and, apparently, worn-out in mind. I had just resigned my parish, and, by the advice of my Bishop and physician, was about to remove to Minnesota, its soil and climate being best adapted to invalids of my order. I came ; but the change from city life, and from a dearly beloved parish, to those wilds, and into an old log-cabin, were more and worse than I anticipated. I sank into despondency, and my hopes for life seemed blighted. While in this state of feeling, Bishop Kemper visited me. He found me and my family removed into a small barn, and my wife sick in the hay-loft. His visit was of great comfort to us ; and though my wife could not see him, his pious and fatherly words I conveyed to her, and we were edified and encouraged.

The Bishop urged me to take at least a temporary charge of the Church in Winona : I consented, and commenced on the next Sunday, October 18, 1857.

After six months' trial of my strength, the Bishop nominated me to your Board, as missionary for Winona ; you accepted me, and the date of my service, as yours, began on the 1st of January, 1858. Since which I have officiated in Winona once on each Lord's Day, and in the alternate afternoons held Divine Service in Stockton and Minnesota city.

My excellent predecessor was, in learning and churchmanship, the very man to pioneer for the Church in the West ; and all he did was well done.

The full services of the church can be performed in Winona as in any city of the East ; and the chanting and responses will compare with most of the churches in New-York city. Good training and apt pupils have prepared for me a plain and easy path.

[I wish we could build a church edifice. We cannot at present : "hard times" are upon us, and we must go on as we are. We have a tolerable sized hall, nearly fitted up, and an attendance, on average, of one hundred persons.

St. Peter's—Rev. Ezra Jones.

I AM thankful to be able to report a good degree of success in my work at St. Peter's.

The Bishop has lately visited us, and eight candidates were confirmed.

When I came here in October, 1856, I found but four communicants. I am now able to report twenty-five within my cure. Though several of them are living out of town a short distance.

There is a wide field open here in this part of the State for the Church to occupy. There are no less than five stations within fifteen miles of this point, where I should rejoice to see the services of the Church frequently held. At Kasota, three miles distant, I officiate once in two weeks; there are four communicants there, included in the number given above. At Mankato, twelve miles distant, there is one Church family, and the services have been several times held there.

At Cleveland there are two church families. I have preached there several times. At *Traversi des Sioux* there are two families, and a large population, where constant services might show fruit in due time.

At Henderson, 15 miles distant, is another point which might be improved if the missionary had time and strength for the work.

As heretofore, my labors have been mostly concentrated upon this single point—St. Peter's.

This has been with the approbation of the Bishop; and I think the result is showing it to be the wisest course.

The pressure of the times is being felt here just now more than ever before. It operates, in one respect, favorably for the missionary. Prices are greatly reduced, and men are more inclined to think of serious things.

Hastings—Rev. T. Wilcoxson.

For the past six months I have to report—baptisms, 2 adults and 6 infants and children at Hastings; 2 infants at Hudson, Wisconsin; 1 infant at River Falls, Wisconsin. Total, 11. Five persons have been confirmed, and 6 admitted to the Communion. I have married one couple, and buried three persons.

Three communicants have removed, and one has been added by removal. The present number is 47.

The depression in business has diminished our offerings and delayed im-

provements, in and around the church, and also the payment of a small balance still due on the church. We hope, however, soon to have the church lots inclosed; and trust that the end of the year will find us nearly, or quite, out of debt.

I visited Cannon Fall for a week—evening service once a month during the winter and early spring—and have spent one Sunday there, and gave the Communion, Hastings being supplied by the Rev. Messrs. Breck and Sanford, then on their way to Faribault. After this these clergymen will give occasional services at Cannon Falls on Sundays. They will also visit other points in the interior—Northfield, Lewiston, Owassonna, &c. They have a most interesting and promising field; and they are already much encouraged with the prospects of the Church in the places they have visited.

Red-Wing is also supplied with services for the present, and, I trust, that permanent arrangements will be made.

It is cheering to look back and see the additions that have been made to our clerical force within the brief period of three years. Then Hastings was the only point south and west of St. Paul occupied by a resident Missionary. Now Shakapee, St. Peter, Douglas, Red-Wing, and Winona, each have a clergyman; while Faribault and vicinity have two. Then all these points, except Winona, were visited occasionally by the Missionary at Hastings. Now, each of them has a pastor to break to them the Bread of Life. So grows "the vine that is stretching out her branches unto the sea, and her boughs unto the rivers."

I still have morning and evening service and Sunday-school, at Hastings, every Sunday, and when the weather is favourable I have a third service, at Vininger. The church is also open for service on all Feast days and Fridays.

Wisconsin.

Superior—Rev. J. O. Barton.

SERVICES have been held regularly twice on each Sunday, and also on Friday afternoons, and on the festivals as they have occurred. During Lent we had services and a lecture twice each week, and in Passion Week daily. Our congregations have been very good, and our prospects have been very encouraging. The position is a lonely and sad one to myself; and now that the church has been built, and the parish brought into life, I have, with the consent of Bishop Kemper, resigned the charge of this little outpost Missionary station. May "our Father" still continue to bless them.

Having come down to attend the Convention, at Wisconsin, I came here to visit my friends. Dr. Clarkson, Mr. Whipple, and others, urged me to

accept a call to the growing and promising parish of the "Church of the Atonement," Chicago. I therefore accepted their call on Saturday last, and am already hard at my work. Bishop Kemper thinks he can immediately send a clergyman to Superior.

Waupaca—Rev. M. F. Sorenson.

As this is the first report I make to the Domestic Committee from this station, permit me to give a few facts of general interest.

I have now been engaged on this new Missionary field, on the northern frontier, for about two years ; and though the growth of the Church will naturally be slow, yet I humbly trust that my labors have not been in vain; and, relying on the promises of our Lord and Master, I shall endeavor to go on sowing the seed, hoping that He will give the increase.

Since I commenced my labors here, 6 adults have been baptized, 31 infants, and 4 confirmed. When I came here I found a few communicants, scattered as sheep without a shepherd, but now they rejoice in being able, once more, to join in the prayers and praises of our beloved Zion.

Waupaca country, situated between the Wolf and Wisconsin rivers, is comparatively a new country. But five years ago the land was still the hunting ground of the Indians, who loved its forest openings and prairies, its beautiful lakes and rivers. After their removal to the North, the country has been rapidly settled. In the northern part, which is covered with extensive forests, chiefly pines, the manufacture of lumber is commencing to be carried on extensively; and the southern part, which consists of oak openings and small prairies, is chiefly settled by farmers.

Several villages have sprung into existence within a few years, among which is Waupaca, the county seat, New London, on the Wolf river, and Weyanweya.

At the two last named places are found a few Church people ; and during the last year I officiated there once a month; but owing to the removal of some of them, and the difficulty of obtaining a suitable room in which to hold services, I discontinued my visits during the winter.

My labors at present are chiefly confined to Waupaca and the surrounding country. The greatest number of communicants are found here. A hall has been rented and fitted up for service; the congregations are generally large, and the responses and singing are all that can be desired. Besides the regular services on Sundays and the principal Holy-days, I had during winter and Lent a service and lecture every Wednesday evening. I had hoped to be able to build a church here this summer, but on account of the stagnation in business of all kinds, and the great scarcity of money, I have been compelled to give up the idea at present.

Most of the members of the Church are yet poor, and have, as yet, not

been able to do much towards my support; consequently we have had to experience some of the trials and difficulties incident to a pioneer life. At present I am trying to build a house, in order to get a home for myself and family. Most of the carpenter work I do myself; have got it raised and enclosed. I am anxious to get it finished and plastered, that we may move in before winter; but I do not at present see where I shall get the means to pay for nails, sash, glass, and paint, which are cash articles.

In the towns of Lind and Farrington are also found several Church families, and I have occasionally visited there and held service in the district school-houses.

Eight miles north of Waupaca, in the town of Scandinavia, is a large Norwegian settlement. There I have lately commenced to hold service once a month. In the morning I preach in Norwegian, and in the afternoon in English. As there are several communicants, and many who are anxious to have the Church established among them, I hope that a good parish will eventually be organized there. Two men have built a neat little chapel, in which to hold services; and when a parish is organized they purpose to deed it to the Church.

Waukesha—Rev. John H. Egar.

SINCE my last report I have seen that this parish has been supplied with two services every Sunday, except Trinity Sunday, when I attended the ordination services at Nashotah.

There have been confirmed on Good Friday, and admitted to Communion at Easter, 5. The number of families under my charge is 42. Communicants, 45, there being an addition of 13, and a withdrawal by removal, &c., of 6, since last year at this time.

Services were held on Wednesday morning and Friday evening during Lent, with a lecture on Friday evening. Also every evening during Passion Week, with a lecture, and on Good Friday morning. The Holy Communion has been administered on the first Sunday of every month, and on the greater festivals.

Since the 1st of January the church has been free to all, and the support of the Rector, over and above his Missionary salary, has been derived from the offertory.

Manitowoc—Rev. A. Hoyt.

I DATE my Report from this point, where I now am, having left my station some ten days since to accompany my mother-in-law East; also with a hope that it might be beneficial to my health. My report for the past six months must be rather of sickness endured than labors performed.

About the middle of December last I had an attack of the lung fever, also an affection of the bronchial tube, from which I have not entirely recovered, though much better.

Although I have not been able to officiate more than half the time since my first attack, the church has been opened each Lord's day ; one of the vestrymen reading the service and a sermon. On Sunday, the 23d June, our Bishop was with us, when four were presented for confirmation.

I return on Monday next to my field of labor, and trust I shall be able to enter on the discharge of duty with renewed strength, and in my next report be enabled to speak in more flattering terms than now of the Church's progress.

"News from the Pacific."

Letter from Bishop Kip.

SAN FRANCISCO. }
June 15, 1858. }

MY DEAR DR. :

I returned last night from the mountains, tired out, and this morning received your letter. As I leave in a couple of days again for Stockton, I must write now.

At present the whole state is perfectly paralyzed. The Frazer mines (in British Possessions) have acted like insanity on the people. It is estimated 3000 persons a week leave this port for the north. Some of the mining towns are almost entirely depopulated. When at Coloma, last Sunday, the vestry passed a resolution to close the church, and suffer it to be sold for \$2000 of debt (it cost \$7000), out of pure discouragement, from the exodus from the town. I interfered to help them from here, and to carry them along for the present till this storm be overpast—I trust I may succeed. It is estimated 50,000 people will leave the State in the next 90 days. Such are the uncertainties of a gold country. What am I to do to found a church in this whirlwind ?

In a few months will come a reaction, and we shall go on again. This will attract emigration from the East and from Europe, and we fill up again. The opening of the Tehuan-tepec route (through in 14 days), will break down the steamer

monopoly, and reduce fare one-half ; we shall thereafter get an agricultural population, which is more reliable and which we have always needed. In the mean time we must get along as we best can. I cannot, however, put any clergyman, just now, in a parish, without a stipend to depend on.

I remain,

Yours, very truly,

WM. INGRAHAM KIP.

Letter from Bishop Scott.

PORTLAND, OREGON, }
June 3, 1858. }

MY DEAR DR.:

On my return from California, I received your favor of the 19th April. You no doubt have received, 'ere this, my note from San Francisco. I had a very pleasant visit to Bishop Kip, and an agreeable meeting with the brethren in their Convention. They have reason to be encouraged by the evidences of prosperity attending their work.

Finding that I could more readily reach the Southern portion of this Territory from San Francisco than from Portland, I determined to return by land. This involved, measuring by the route travelled, near 900 miles—some by steamboat, some by stage, and some by mules or in wagons. It was, on the whole, a wearisome journey, but it gave me the opportunity of seeing something more of our Pacific country than I had yet seen, and of visiting a portion of my own Diocese which I had not visited. Beside spending a Sunday at Yreka, California, I visited and held services at Jacksonville, in the Rogue River Valley, and at Roseburg, in the Umpqua Valley. At both of these places, I found members and friends of the Church, who express much solicitude for its services. In each of the Valleys there is ample work for a missionary, and it makes me sad to think they must remain destitute. The people say they would gladly aid to the extent of their ability.

And now I am soon to visit again the Northern part of Washington Territory, including, probably, Vancouver's Island. Just now there are thousands of people collecting upon Puget Sound, and on their way to the newly discovered gold mines on Frazer River, and in Washington Territory, east of the Cascade mountains, near Fort Colville. Are we to do nothing for all these? It is strange to me, that there are none among the clergy *ready* to occupy such *missions* as this coast now presents. It grieves me to say that I have not even had a *reply* from either of our Theological Seminaries. It is sad-denying to see field after field open to us and full of promise, gliding away from us, because we have no one to occupy them. But I will cease.

With best wishes,

Yours faithfully,

THOMAS F. SCOTT.

Our Funds.

ONCE more we beg our friends to note, that we have now \$5,500 less than at this time last year; only ten months more and the year is closed.

A united effort and we shall be relieved.

If all the Parishes which have sent nothing, will remember us, it will do the work.

What generous individual will devise liberal things?

How many parishes will send us a kind remembrance?

What is to be done, must be done quickly!

If any are disposed to do and give, let them say:

"Quick, quick, before my heart grows cold."

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 15, to July 15, 1858:

Maine.

Bangor—St. John's .. 5 00

New-Hampshire.

Portsmouth—St. John's, Ladies' Missionary Society, for Western Missions..... 43 00

Connecticut.

Easton—"M. J."..... 1 00
New-Haven—St. Luke's, $\frac{1}{2}$... 1 00
" St. Paul's, for Rev. H. Stone, of Kansas.....125 00
Mrs. Henlee 2 50 129 50

New-York.

Albany—Holy Innocents'..... 14 00
Bay Ridge, L. I.—Christ, for Episcopal Missionary Soc..100 00
Little Neck—Zion, congregation, \$41 02: Sunday Sch'l, \$16 15, of which \$51 47 are for Iowa, and \$5 70 for Gen'l Dom. Missions..... 57 17
Manhasset—Christ..... 54 09
New-York—St. James'..... 94 00
" Transfiguration, add'l..... 10 00
Sag Harbor—Christ..... 16 00
G. Huntington, Esq., per Rev. W. H. Moore..... 11 16
An Episcopalian, by the Secretary..... 10 00 366 42

Western New-York.

Canandaigua—St. John's 5 00
Cape Vincent—St. John's..... 4 00
Clyde—St. John's 4 00
Clintonville—St. John's 4 00
Geneva—St. Peter's Chapel.. 17 54
Granby—St. Luke's 47
Hammondsport—St. James'..... 9 00
Harpersville—St. Luke's..... 2 25
Ithaca—St. John's 18 78
Oswego—Christ..... 25 00
Owego—St. Paul's..... 6 50
Palmyra—Zion..... 5 50
Sackets Harbour—Christ..... 2 25
Skaneateles—St. James'..... 8 25 112 54

Pennsylvania.

Oxford—Trinity 29 00
Pottstown—"M., a special thank-offering for this day's mercies and gifts"..... 3 00
" "Edward, two years old" 2 00 34 00

Maryland.

Baltimore—"J. K."..... 5 00
Harford Co.—St. Mary's..... 25 00
St. Mary's Co.—St. Andrew's.. 23 29
Talbot—St. Michael's..... 12 00
Trappe—St. Peter's..... 2 50
Washington, D. C.—"Sigma," J. G. Barnard, Esq..... 10 00 87 79

Virginia.

Alexandria—St. Paul's, a member 10 00
Amelia Co.—Raleigh and Genito Parishes, $\frac{1}{2}$ 40 00
Petersburgh—Grace, a member, Prince George's Co.—Merchants' Hope Church..... 10 00 75 00

North Carolina.

Littleton—J. D. B. Hooper, Esq..... 4 50

South Carolina.

Charleston—St. Philip's..... 22 76
Edgefield—Trinity 10 00
Gr humville—Jas. Boles, Esq.. 30 00
John's Island—St John's..... 5 00
Society Hill—Trinity..... 38 48 106 24

Georgia.

Columbus—Trinity..... 73 42
Gainsville—H. Hall, Esq., for Rev. J. Batchelder 25 00
Rome—St. Peter's..... 3 50
Savannah—St. John's..... 52 00 153 92

Ohio.

Tiffin—Trinity, Sunday Sch'l.. 4 59

Indiana.

Indianapolis—Christ..... 37 88

Kentucky.

Danville—Trinity..... 29 00
Lexington—Christ..... 25 35
Louisville—Christ, of which \$200 are special, for Rev. J. M. Curtis.....227 70
" St. John's..... 15 00 297 05

Tennessee.

Memphis—St. Mary's..... 24 00

Mississippi.

Brandon—St. Luke's..... 2 35
Clinton—St. Matthew's..... 4 20
Warrenton—Rev. F. W. Damus, per J. Roach, Esq..... 10 00 16 5

Michigan.		California.	
Jonesville—Grace, of which \$1 is the Easter offering of 3 children, and \$1 from a communicant.....	5 00	Benicia—St. Paul's.....	29 50
		Marysville—St. John's.....	15 60
		Petaluma—St. John's.....	10 00
		Sacramento—Grace, 2d collec'n, 500	50 00
		San Francisco—Advent.....	35 55
		" Grace.....	130 00
		" Trinity.....	85 00 355 66
Illinois.		Legacies.	
Jacksonville—M. S. M.....	5 00	Mrs. J. B. Beers, deceased, per Messrs. J. D. Beers and E. R. Chetwood.....	25 00
		Dividend on 24 shares Bank stock, devised by Lucy Nichols, late of Newtown, Conn., per John Beach, Trustee.....	24 00
		Legacy of Mrs. Mary E. Mulliken, late of Prince George Co., Md., per T. S. Alexander, Esq., of Baltimore.....	1000 00 1049 00
Wisconsin.		Miscellaneous.	
Mineral Point—Trinity.....	10 00	Anonymous, for Church at Leavenworth, Kansas.....	2 00
Sheboygan—Grace.....	5 00 15 00	Interest on Kentucky Bonds.....	300 00 302 00
		Total from June 15th to July 15th, 1858.....	\$3,270 33
Iowa.		Total from October 1st, 1857...	\$44,456 67
Iowa City—Orphans' Home of Industry.....	1 00		
Missouri.			
Fayette and Columbia.....	5 00		
Kansas City—St. Luke's.....	9 00		
St. Louis—St. John's.....	10 00 24 00		
Minnesota.			
Hastings—St. Luke's.....	5 70		
Shakopee—St. Peter's.....	10 00 15 70		

CORRECTION.—The contribution acknowledged as from Christ Church, Fairfax, *Virginia*, in the July No., should have been credited to Christ Church, Fairfax, *Vermont*. A similar error occurred in the April No. of last year, and in the annual table, where the Church at Fairfax, *Va.*, was credited, over and above its own contributions, with \$7 50, the contribution of the Church, at Fairfax, *Vermont*.

THE following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West in Philadelphia, by the following named Churches and individuals, in all the month of June, 1858, viz. :

Massachusetts—From Ascension Church, Fall River... \$2 09	To which add balance on hand, June 1st, 1858.....	\$2,699 09
Christ Church, Waltham, \$25, and Sunday Sch'l, \$5.. 30 00	Aggregate disposable fund July 1st, 1858.....	\$3,067 69
Pennsylvania—St. Paul's Ch., Montrose..... 10 00	Of the above aggregate, the Treasurer of the Domestic Committee has received within the same period... \$100 00	
Virginia—From Rt. Rev. Wm. Meade, D. D..... 50 00	There has also been paid for Sunday School books, of the special appropriation for that purpose, from the contribution of St. Matthew's Church, Wheeling, Va., May 31st, 1858.....	50 00 150 00
" Rev. Andrew Fisher, late Rector of St. Luke's Ch., Powhatan County, \$107 30, less exchange, 79c..... 106 51	And leaving to be received by said Treasurer, when appropriated by said Association, the further sum of...	\$2,937 69
South Carolina—Collection in St. Peter's Ch..... 140 00		
New-Mexico—Easter offering from a few friends in Santa Fe, through Rev. W. W. Spear, D. D..... 50 00		
Total receipts in the month of June.....	\$388 60	

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1858.

AFRICA.

IN the June Number we gave an account of Bishop Payne's voyage from Cape Palmas to the leeward coast, in which account were many details of interest furnished by the Bishop. We have now the pleasure of laying before our readers letters giving particulars of his visitation of our several Missionary Stations, on the coast *above* Cape Palmas. We can give in the present Number such only as relate to Sinoe and Bassa Cove, reserving for the next those concerning Monrovia, and the region lying back from Cape Mesurado.

In reading these letters from the Bishop we are oppressed by a sense of the VASTNESS of the field which God has opened to our efforts in Africa—and feelings of sadness fill our hearts because the means furnished are inadequate, and the number of the men far too small, to compass that which should be done without delay.

The Bishop, looking over the land, and seeing close at hand a vast multitude of heathen waiting for the Gospel, cries out to the Church at home—" *Oh, let us be enlarged! let us be enlarged!*" He pleads in most earnest terms—and asks if he shall plead in vain.

It will be observed that Bishop Payne urges the establishment of an interior station, back from Bassa Cove. He does the same thing with reference to the region lying back from Monrovia. Our readers are aware that the establishment of an interior station up the Cavalla River, has been provided for by the "Bohlen Gift." It is delightful to contemplate such a chain of interior stations, and we do most earnestly hope that the good hand of God will so help us that they may ere long be established.

The information given by the Bishop, and by others, leads us to the confident expectation that the climate in the interior will be found far more salubrious than that on the coast.

The map which accompanies the matter in the present Number was furnished by the Bishop, and is very valuable in this connection. We publish herewith also a view of the Mission House at Buchanan, Bassa Cove, from which the Bishop's letter was written. This was recently occupied by the Rev. Mr. Rambo, and the premises are now under the care of the teachers mentioned in the letter of the Bishop.

CRESSON LEGACY.

We take the present opportunity to mention that the Will of the late Elliott Cresson, of Philadelphia, made provision in the sum of \$5,000, for our Mission Schools established in this portion of the field. One half the amount has recently been paid in, and is acknowledged in this Number. It comes to us through the hands of G. M. Wharton, Esq., of Philadelphia, who, together with Edward Olmsted, Esq., of the same city, has rendered to the Foreign Committee most valuable service in the establishment of their claim under the Will of Mr. Cresson, as above stated. These gentlemen made no charge whatever for their large expenditure of time and labor.

SCHOONER PRESIDENT BENSON,
OFF BASSA COVE, *April 21st, 1858.*

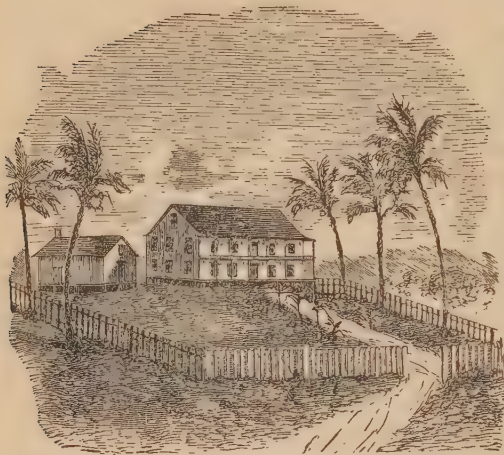
REV. AND DEAR BROTHER: As stated in a few lines, written yesterday, I left home on Friday, 9th, and Cape Palmas the following day, for a visitation to our windward stations. I accounted it one amongst the many instances of God's good providence, that my stay at home, after returning from the leeward, was long enough to settle up the business affairs of the preceding year ; to set in order the things connected with my station ; to visit all immediately connected with it, including *Rockbookah* and *Taboo*; to attend our Easter convocation ; to witness Miss Williford's restoration to health. I had also the satisfaction to leave all the members of the Mission in tolerably good health, zealously engaged in their respective duties.

On Tuesday morning, the 13th instant, we landed in Greenville, Sinoe, where I was very kindly entertained, by the Rev. Mr. Greene, his amiable wife and family, for a week. Mr. Greene has been steadily and successfully prosecuting his duties as pastor and teacher. I examined his school on Thursday, and found it gave proof of ability and efficiency on the part of its instructor. The scholars were not so ready in their answers, in many cases, as was desirable; still it seemed but a temporary falling-off, occasioned, as Mr. Greene informed me, by the necessary division of his attention for a few weeks, to the erection of a small chapel, now nearly completed. There were about 20 pupils present at examination ; some of the young men and women who formerly attended, having passed from the school into society and business. A short time before my visit, a work of grace had been granted to the several congregations in Sinoe county, and Mr. Greene's little flock was a sharer. Three promising youths, members of his school, had been its subjects, and on Sunday morning, with three others, six in all, ratified their baptismal vows in Confirmation. During my stay in Greenville I preached four times, and made two addresses, and the congregations on all occasions were good. One of our services was altogether missionary in its character. There were present the Presbyterian, Methodist, and Baptist ministers of the place. After the account, which they kindly invited me to give, of Missionary operations to the leeward, which I had lately visited, and at Cape Palmas, they stated what had been attempted at Sinoe, and their determination, God helping them, to do more than ever before for the heathen. Rev. G. W. Gibson, who accompanies me to Monrovia, also preached three times during our visit, in the different places of worship to which he was invited.

Sinoe seems to be slowly recovering from the calamitous war in which it had been involved, just before my former visitation. The farmers are returning to their homes ; trade is resuming its former channels, and the

late out-pouring of God's Spirit, it is hoped, may effect that moral reformation always so much needed after the demon of war has been possessing men's minds. We left Sinoe on Monday afternoon, and are now entering Bassa Roads.

MISSION HOUSE, PALM GROVE, BASSA COVE,
April 23d, 1858.



I came on shore, landing immediately in front of our beautiful and comfortable Mission-house here, day before yesterday, at noon. The evening being the usual one for lecture, in Lower Buchanan, Mr. Gibson and myself attended, and I preached in a rented room, small, but large enough to accommodate the congregation which can be collected in so small a

community as that composing Lower Buchanan. We also held services again in the same place yesterday afternoon, when Mr. Gibson preached. Yesterday morning I examined the school taught in the Mission-house, by Mr. Tubman. The removal of several families, and the sickness of some scholars, thinned the usual attendance on this day; only ten boys were present. But it was pleasant to find the school well supplied with books, kept in good order, and giving proof of being regularly taught. Messrs. McMorine and Tubman have, so far as can be seen or heard, conducted themselves with great propriety, and manifested a most commendable zeal in advancing the interests of the station and the Church, since left in their care. Acting as lay readers, they have maintained services regularly at Upper and Lower Buchanan, and through their influence the interest of the community in our services has increased rather than declined. Six or seven are presented as candidates for confirmation.

The present aspect of our efforts amongst the colonists at this place, warrants our erecting, as soon as practicable, a chapel, in Upper Buchanan, where the population is concentrating. I therefore recommend, when Mr. Rambo returns, that provision be made for a place of worship, to cost \$1,000 to \$1,500 ; experience teaches us that nothing less will suffice for

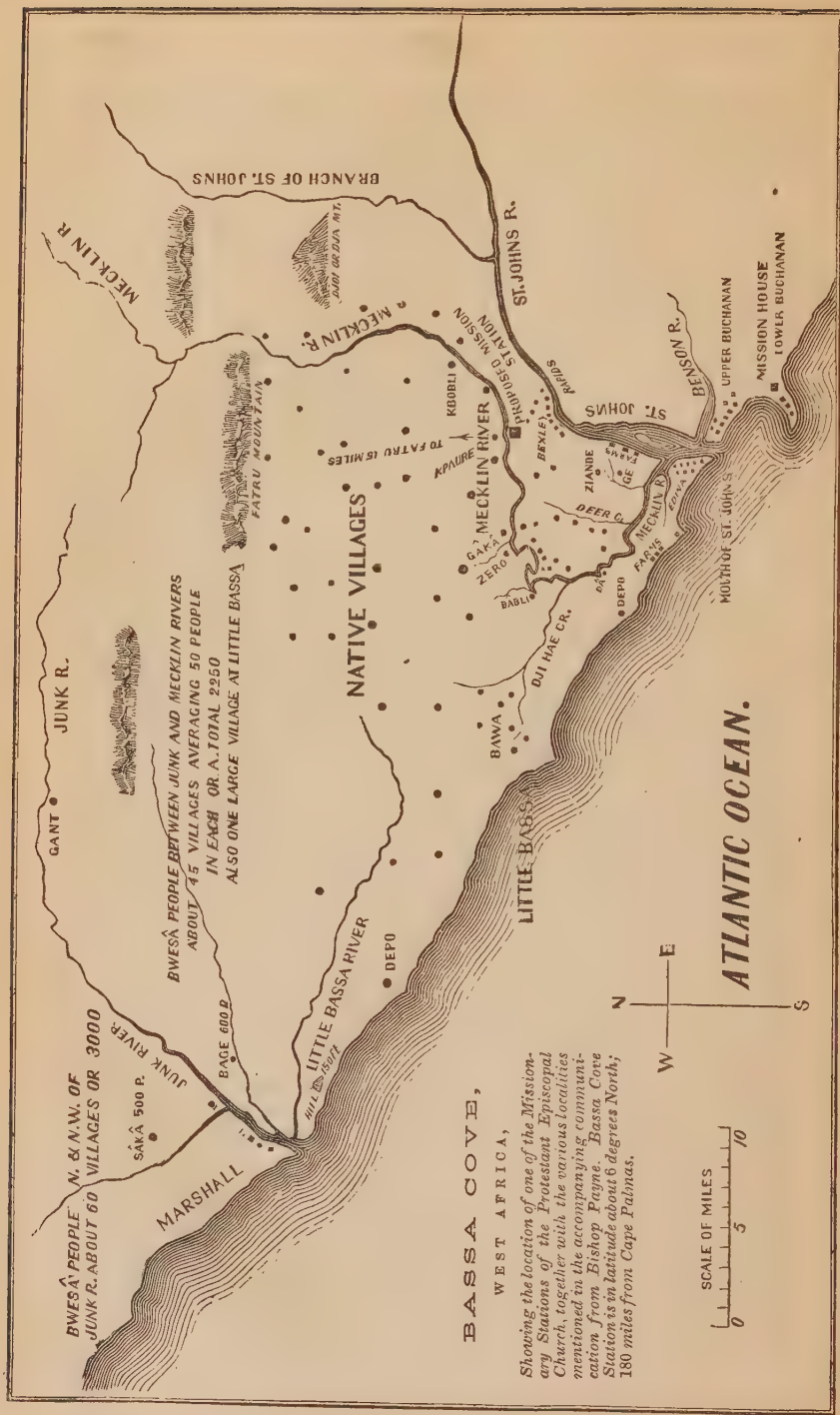
a decent building here. But, as you are aware, efforts in the colonial settlement were, with me, only a secondary object in proposing this station; or, rather, here was to be but the starting point and recruiting station for the unevangelized interior. And every consideration which justified the origin of this plan, urges its zealous prosecution. From the place at which I write, to Monrovia, on one side, and Sinoe, on the other, and as far as knowledge or conjecture reach towards the interior, if we except one station, maintained by the Baptists, by Mr. Von Brun, on the St. John's, I can hear of not one regular Missionary post.

But the country is all open, all accessible, while the blue, beautiful mountains of *Dja* and *Junk*, coming almost down to the coast, invite us to ascend their elevated summits, and thence, invigorated by the breath of Heaven, to dispense life to the dead masses of heathenism, around, below, beyond.

Hitherto our attention has been directed to the *Dja* mountains, as being the highest in the neighborhood; but inquiry and observation of late have inclined me to question if, on the head waters of the Mecklin River, we may not find a more eligible position for our first Missionary station amongst the natives of this region. The Mecklin, as you are perhaps aware, comes down from a northerly direction, and empties into the St. John's, a few miles above the mouth of the latter river. Though comparatively small, it is navigable for boats and canoes much farther than the St. John's, according to some, eighty or ninety miles. Though its mouth abounds in mangroves, it comes down from a range of mountains parallel with the *Dja*, and is navigable to the very base of those mountains. This last fact is important but what is still more so is, that whereas the natives, according to Mr. Rambo, and all parties consulted on the subject, are very sparsely settled about the *Dja*, about the head of the Mecklin they are very numerous, friendly, and anxious for Missionary teachers.

Monday, April 26th.—The Sabbath was blessed; in the morning, in the Court-house, Upper Buchanan, Rev. Mr. Gibson reading service, I preached, administered the Lord's Supper, and confirmed six persons. In the afternoon we held a missionary meeting. At night we again held services. Rev. Mr. Gibson preached, and I followed in an address. The congregations all day were full, and a good spirit manifested.

Thursday, April 29th.—According to previous arrangements, on Monday, 10 o'clock, I left Dr. Smith's comfortable and hospitable abode, for a tour of exploration up the Mecklin River. I was accompanied by Mr. McMorine and Rev. G. W. Gibson. We found the river far more considerable than was anticipated, but very tortuous and rapid, supplied by mountains at no great distance; it rises very high, sometimes thirty feet, and falls suddenly. Though at low water it is obstructed by fallen trees and rapids, it is navigable for canoes, by its windings, sixty miles at all seasons of the year, and to within ten miles of the *Fatru* mountains. In



our ascent, to the distance of forty miles, though the rains have not yet fully commenced, we were not once stopped by obstructions; on our return, however, the river having fallen, we once struck on a sunken tree, and observed five rapids. I have said the river is navigable sixty miles; I should rather have said, the Liberian traders ascend so far in canoes; but it has never been explored. At the point where navigation now stops it is still a large stream, and continues to be so for three days more, towards the north-east, according to the testimony of Liberians who have travelled in that direction. Owing to the rapid current, we were two days in ascending to *Kpaure*, distant forty miles, by the windings of the river from Buchanan, though in a direct line not over thirty. We returned on the third day in six hours. The most interesting object accomplished by my tour, was the confirmation of impressions, previously expressed, as to the importance of this region as a Missionary field. At the native town in which we passed our first night, I found and obtained, as our attendant, a young Liberian, who has grown up in the country, and spent much of his time amongst the *Bassas* (*Bwesás*). He is thoroughly acquainted with their language, history, customs, political divisions, and present actual condition. He was kind enough to accompany us, act as interpreter in the two towns in which we slept and preached, and to communicate the very important and interesting details which I now beg leave to lay before you. According to him, the *Bwesá* tribe is now chiefly concentrated between the west bank of the St. John's and line north of *Junk* river, a distance of fifty miles; and from this line of coast to three day's journey, or about one hundred miles interior, including the *Junk* mountains, sixty miles from the coast, the *Fatru* range north of Buchanan, and about 35 miles distant, and some others in the rear. In this region are several towns of considerable size; as *Bage*, on the eastern branch of *Junk* river; population, 600. *Gáub* and *Bia*, on the north branch, with population, 500 and 700 each; also one at little *Bassa*, of about 500, and one in the immediate rear of *Fatru* mountains, of some 600 or 700. Besides these larger towns, there are, according to my informant, within the limits above described, not less than 200 villages, with an average population of 50; or in all, excluding the larger towns, ten thousand people.

Now, the interesting fact is, that while the *Bwesás* east of the St. John's (including those about *Dja* mountain), taking part with the Fishmen, have had several wars with the Liberians, and have been thus dispersed; those west of St. John's, in all the region above described, have never had any collision with the colony, and maintain the most friendly relations with them. Not only so, since, through the colony, the slave factories were broken up many years ago at little *Bassa*, 20 miles above Buchanan. The large barricaded towns have been left, the people have dispersed themselves over the country in villages, feeling secure under Liberian protection.

Moreover, the way has been prepared here for further Missionary efforts through the labours of Missionaries of the Northern Baptist Board. Crocker and Clarke, who have now gone to their rest, were men of apostolic spirit, and, with Rev. John Day, (now Judge Day, of Monrovia) labored to preach the Gospel through *Bwesá* country. Nor in vain, as before stated; a number of young men, educated by them, are now dispersed through the country. An interesting case of the fruit of their efforts was brought to my knowledge while up the Mecklin. In a large town on the northern side of the *Fatru* mountain, where the Baptists once had a school, the son of the King still keeps, and reads with interest, the New Testament. It is to gather up and increase the knowledge and interest thus originated, that I now recommend the occupation of this region as a missionary field. I would have our first station on the banks of the river opposite to *Kpaure*, on a hill 150 feet above the river, having a full view of the mountain (*Fatru*), ten or fifteen miles distant. This point, while accessible at all times for canoes, and, therefore, on this account a suitable depot and stopping place, is only two hours walk from *Bexley*, on the St. John's, which latter place is only three hours from the Mission-house in which I write. From the Mission-house then to *Kpaure*, by way of *Bexley*, is only six hours travel at most, and from that to the mountain, six more, or one day's travel. While, by inspection of the map, which I send, you will see that *Kpaure* is almost in the centre, and by far the most favourable place for reaching, by the river and otherwise, the numerous towns and villages referred to. I would, therefore, earnestly ask for an appropriation of \$600, to open a station at *Kpaure*, the next dry season, say November. I desire only to have a comfortable cottage there, for a colonist family, with out-buildings, of native materials, reserving the choice of making our principal station *Fatru*, or some other mountain position. A reliable man can be obtained here to go up and open this station as soon as funds be placed at his disposal. You may be surprised that my attention has been turned from *Dja* to the head-waters of the Mecklin, but the reasons are all sufficient: 1st, There are few or no natives about *Dja*; 2d, I believe the head of the Mecklin and the *Fatru* mountain to be more healthy than the *Dja* and its neighbourhood.

During my tour up the Mecklin, though I was much exposed, and slept in small native huts, I felt braced up by the climate, and returned much improved in health. Of course I should have felt still better had I reached the mountain as I desired to do, and should have done, if I had had the time. I fear I weary you with detail. But who else pleads with American Christians for this large population, which, cut off from Christ, the life of the world, withers, dies, perishes! Shall I plead in vain? But, if I would "do good to all," I would not forget the "household of faith." I have already given my judgment as to the need of church building in Upper Buchanan. This day I opened a subscription, to see how the people

will do here, and, with Dr. Smith, selected a lot for the building. We found one most desirable, for which the owner asks \$150. I will let you know the amount of subscriptions; it will be enough, I hope, nearly to purchase the lot. Amount of contribution to date is \$110. This is not great, indeed, but shows a disposition on the part of the people to help themselves.

C H I N A .

JOURNAL OF REV. E. W. SYLE.—(CONTINUED.)

February, 1858.

12th.—The examination of our Boarding-school for Girls occupied the best part of to-day, and left a very pleasing and satisfactory impression as to the good work it is accomplishing. Only a few of the more advanced scholars—such as show especial capacity—are taught the English language; all the rest are instructed through the medium of their own tongue, and their own book-writing. (By “tongue” I mean the language that is *spoken*, and which we, missionaries, are now for the first time putting into a written form; their “book-writing” refers to the enigmatically concise style in which their own books are composed—a style which I am confident will not survive many years after the *mind* of China is really moved.)

14th, *Sunday*.—The Chinese New-Year’s Day; on which occasion the city presents more the appearance of a Sabbath than at any other time. All the shops are closed, and the Temples are opened. Oh that they were Christian churches!

Having entered upon the charge of the Chapel Station, I find it convenient to pursue much the same routine of instruction as was required at the church in the city. On Sundays, at nine in the morning, we have our full service; after which, I meet the poor communicants as a class; and then the applicants for baptism, in the same manner.

This afternoon I spent in going through the village that lies close to us; and it is no exaggeration to say, that two-thirds of the population were engaged in gambling. Servants, shop-boys, &c., enjoy a sort of lazy saturnalia on this day; and the sedentary excitement of gambling suits the national taste so exactly, that it is pursued at this season almost to the exclusion of every other pastime—perhaps I ought to except opium smoking.

In strong contrast with this was the noisy revelry of a crowd of half-drunken seamen, whom I found carousing and quarrelling at the “Sailors’ Home,” which (unhappily for the quiet of our neighborhood) is established quite near to our Mission premises.

A great change has passed over this whole neighborhood, since the day when the site on which our Boy's school-house stands was chosen, *because it was secluded*, and seemed likely to remain so. Stores, coal-depots, docks, ships-comprador establishments, bakery, sail-makers, apothecaries—all these carried on by foreigners, and in buildings of foreign fashion, are clustering around us; while crowds of Chinese tailors, shoemakers, &c., all competitors for the foreign custom, are over-spreading the neighborhood, and swelling the adjacent hamlets into large villages.

16th.—Two Romish Priests came to-day for the purpose of visiting our Boys' school. I am told by Miss Fay that they are in the habit of paying such visits, and of observing minutely what we are doing, and how we do it. This is not surprising, for I believe—indeed I know—that ours is the only Missionary establishment in this region which disputes with them the possession of the educational field—a consideration which ought not to be lost on those good friends of the great work who are somewhat jealous of Mission-school operations.

The Romanists, at their *Zie'n-ka-Wæ* establishment; have *eighty* youths to set off against our *forty* here. I am not so well aware of what they maintain in the way of day-schools; but I have little doubt as to their being fully alive to the importance of that department. Their small nunnery schools are scattered all over the country.

17th.—With my hands full of books for distribution, went through another of the adjacent villages, and found the people there still infatuated with gambling, though this is the fourth day of the Chinese New Year. It would be aside from my immediate object, if I were to give descriptions of the strange characters I meet with, domesticated (after a fashion) among the Chinese, in these hamlets and villages around Shanghai: yet it is almost indispensable that it should be done, if a correct and adequate idea is to be conveyed concerning the field we are called upon to cultivate.

This one afternoon's walk furnished examples of the following kind: A little boy running about the streets in Chinese clothing, but giving evidence of other than Chinese paternity, by his ruddy cheeks and hazel eyes, and light-brown hair. His father (a well-known resident here) is far away over the seas, and may never return again; his mother is only one of a large class whose position, *among her own people*, is regarded, perhaps, somewhat as that of Hagar, Bildah, and Zilpah may have been in the days of old.

Next may be found a foreign sailor (generally a man of some ability and force of character), who has forfeited his nationality by engaging in the service of either the Imperialists or the insurgents. He, most likely, lives with a Chinese concubine, and perhaps a family of children is growing up around them—half-castes and outcasts.

Then a thrifty Japanese is to be met with, respectably married to a converted Romanist; both of them now attached to the L. M. S. Mission

Chapel. He is owner of a little schooner built here, which is to be the pioneer in the direct trade between Shanghai and Japan.

A house-full of Manilla men, small of stature, swarthy-complexioned, straight-haired, and vindictive-looking. They sail about these seas under protection of the Spanish flag; and are Romanists by profession, though not, in fact, marked by any sort of religiousness, but by recklessness rather.

Ship-carpenters from Canton, who can communicate quite intelligibly in broken English; returned Californian Cantonese or Ningpo men, who speak our language much more correctly; a family or two of Macao Portuguese of the lower-middle class—these, with the before-mentioned classes, are the elements that go to make up that mixed population from which the Chinese *of this neighborhood* get their impressions of what foreigners are.

20th.—Rev. Mr. Macy, of the American Board (formerly Principal of the Morrison School, at Hong Kong), has arrived here from Canton, and will, probably, make this his field of labor for some time to come.

21st.—Besides the usual services, Chi and myself visited a quiet village at some little distance, where we found the people at leisure (not gambling), and well disposed to enter into conversation on religious topics. One man, in a tea-shop, we found particularly animated and fluent in giving his own views; but he came to a dead stand in the usual places. What existed before chaos? And what do the Chinese books say about the remission of sins?

22d.—News from Canton, that the British, French, American and Russian Plenipotentiaries have all agreed in sending a request to the Emperor that he will appoint a High Commissioner to meet them all at Shanghai, there to negotiate all outstanding difficulties.

26th.—I saw this morning a young Chinaman (for a short time he had been a servant in our family), who was severely wounded last night by foreign sailors—Manilla men, employed in the *Taoutai's* service on board the "Confucius," an American-built steamer. Another man had been killed outright. But little notice is taken of such things now.

Sunday, 28th.—Preached to the Chinese in the morning, and in English at night. In the interval, Chi and myself rode some little distance to visit a poor old blind communicant and his sick wife. We found them in a very wretched condition, and made arrangements to have them sent to Dr. Hobson's Hospital to-morrow.

The number of communicants attached to the Chapel is twenty; and they are many of them so circumstanced as to require a good deal of oversight and attention, else they will be as a garden overgrown with weeds, instead of exhibiting (as for every reason they should) the careful culture of a well-tended vineyard.

POSTSCRIPT.

I cannot send away these few extracts from my Journal for February, without calling attention to one subject which has come under notice several times this month—*our Schools*.

It has been in the line of my personal duty to visit several of them, and I have been present at the examination of others. It should be remembered that we have *eleven* in all : nine day-schools—six for boys and three for girls ; and the other two, our boarding-schools for forty boys and forty girls. A greater number could hardly be attended to efficiently ; and to maintain fewer, would be to neglect the good opportunities we now enjoy.

I have not given minutely any list of the studies pursued in each school ; but when I look over the notes I made as I visited them, and see how the children are taught by us certain things of prime importance, which *they can learn nowhere else*—such as the Scriptures primarily, and after them Geography, History, and Astronomy (which are only the names for God's power and wisdom in Creation and Providence) ; and when I remember that in our schools they are induced to *exert* their minds, and not to *dwarf* them (as is done in both Romish and native-Chinese establishments), then I feel that we may say, without boasting, "*Our Schools are the hope of the next generation !*"

JOURNAL OF REV. J. LIGGINS.

A VISIT TO THE CITY OF DZANG ZOK, AND AN ATTEMPT TO COMMENCE A MISSION THERE.

Friday, Feb. 5th, 1858.—Having heard that the city of *Dzang Zok*, ninety miles to the north-west of Shanghai, was a very good place to commence a Mission at, the Rev. Mr. Williams and myself have decided to make a visit there. For this purpose, I left Shanghai at noon to-day, taking the circuitous route by way of the large city of *Soong Kong*, in order to preach there on Sunday next.

Saturday, Feb. 6th.—Reached the village of *Tuk Sung*, twenty-eight miles south-west of Shanghai, about 8 A. M. After distributing books in the principal stores, I preached to about forty persons. At 1 o'clock, arrived at *Soong Kong*, a city of the first order, and whose chief officer ranks next to the Governor of the Province. This is the city from which the Rev. Mr. and Mrs. Williamson were ordered back to Shanghai, by the mandarins, after being allowed to remain a few weeks. At 2 o'clock, preached to over two hundred persons in an outer court of a large Buddhist temple near the West Gate ; after which, I distributed books, on a street in which I was told that books had not been distributed before, as

far as to the Pagoda, near the South Gate. The Pagoda is nine stories high, and contains one hundred and forty-four idols. From its top, I could see six other pagodas, and no less than twenty-two temples, some of them of a very large size. On returning to the boat, I had a visit from two literary men. The youngest is a teacher of a school, and a man with whom I was very much pleased, indeed; the other is a teacher of young men, who are candidates for the literary degrees. I had a long conversation with them on the contents of the books which I gave them.

Sunday, Feb. 7th.—In the morning, preached at the Pagoda near the West Gate, and afterwards at the “Temple of the Tutelar God of *Soong Kong* District.” On returning to the boat, I spent an hour in conversing with, and giving books to, persons received on the boat. In the afternoon, I preached in the examination hall of the Temple of Confucius, and in the outer courts of two other temples. I was very much gratified with the attention and seeming interest manifested by many of my hearers to-day. Rarely have I seen such eagerness manifested to catch every word of, and fully understand, the speaker; and never did it afford me more delight to preach than it did to preach to these people. May God in His mercy grant that the some of the seeds of divine truth sown to-day may fall into ground prepared by His Spirit to receive them, and that they may bring forth fruit unto life eternal.

Tuesday, Feb. 9th.—Left *Soong Kong* yesterday morning, and arrived at *Kwung San*, a city of the third order, at 4 P. M. to-day. This city is about sixty miles to the north-east of *Soong Kong*. Our progress here has been much retarded by a strong head wind, and it has been either raining, hailing, or snowing, ever since we left *Soong Kong*. It is still raining copiously, so that I am unable to go into the city to preach.

Wednesday, Feb. 10th.—To-day was as fine and pleasant as the two previous days were showery and unpleasant. In the morning, preached twice in the city to large and attentive audiences. Found the Buddhist temples and pagoda, on the top of the mountain after which the city is named, to be in a very dilapidated condition; and the priests who inhabit them are the most ignorant, filthy, and debased-looking set of priests I have yet met with. Both temples and priests formed a strong contrast to those seen at *Soong Kong*. At 2 o'clock, I was joined by the Rev. Mr. Williams, who left Shanghai on Monday, and who was able to reach this city to-day, by coming by the most direct route, and not stopping on the way to preach. We started soon after in company for *Dzang Zok*, distant thirty miles to the north-west. Accompanying Mr. Williams was Mr. Wong, whom I have engaged for my teacher. Mr. Wong was baptized by the Rev. Mr. Nelson, about eighteen months since; and together with leading a consistent life, he has manifested an eager desire to grow in the knowledge of the Scriptures. I rejoice in having been able to obtain such an intelligent and earnest-minded Christian as my teacher, and assistant in my missionary labors.

Thursday, Feb 11th.—Reached *Dzang Kok* about 1 P. M. It is a city of the third order, and contains about 100,000 inhabitants. At 3 o'clock, Rev. Mr. Williams and I proceeded into the city and preached at the Temple of Confucius to about 200 persons. Large numbers followed us after the preaching, and we continued receiving on the boats the most intelligent of those present, until it was quite dark. Of those received by me, not one had before seen a Christian book; and only one, a Buddhist priest, had ever heard the Gospel preached. In giving books to, and conversing with, these men, I was much assisted by *Mr. Wong*, who entered heartily on the work in which I had invited him to engage; and he performed it in a manner which gave me much pleasure to witness. May our blessed Lord and Saviour give him much wisdom and grace, and make him instrumental in the salvation of many of his benighted countrymen.

Friday, Feb. 12th.—Preached three times to-day in the populous suburbs, outside of the South and Little East Gates, to audiences numbering each over 150 persons.

Saturday, Feb. 13th.—This morning moved from the position occupied on the two previous days, and entered the city by a water-gate on the west. Preached in the western part of the city, once in the morning and twice in the afternoon, to large and intelligent audiences. We are daily more and more pleased, both with the place and the people; and we earnestly hope that, if consistent with the will of God, our efforts to obtain a house and establish a Mission here, may prove successful. We were much surprised to learn to-day that the Roman Catholics were quite numerous in the city and vicinity; and that they have a chapel built in foreign style, outside the Great East Gate.

Sunday, Feb. 14th.—Chinese New-Year's day. At 9 o'clock went ashore to preach and distribute books. Met a large number of splendidly attired persons, proceeding to and coming from the Temples. Most of these persons were eager to get our books, and they composed a large part of our hearers this morning. On the two occasions that we preached they listened with the greatest attention to the truth delivered to them, and we trust that the words of eternal life, which they heard to-day, may not be unheeded by them. My teacher said to me this morning, "*I never saw Chinese so willing to listen to the preaching, and so desirous of reading Christian books, as these people of Dzang-Zok are; and since we have been here I have not heard one reviling word against the doctrine of Jesus. They are like I once was, they know not what they do when they worship idols.*" Among the applicants for books on my return to the boat, I found an attendant of a mandarin's office, whose name he gave me, had sent him to ask for the gift of one of our books. I sent, by him, a copy of the New Testament, and a Christian Almanack for the year just begun.

At 11½ A.M. conducted morning service, in Chinese, on board my boat, and made some remarks on the passage, "Blessed are the pure in heart

for they shall see God." There were present the three native Christians who accompany us, and six of the boatmen. About three o'clock it commenced to rain, and continued raining during the remainder of the day. Though very few people were passing about, we succeeded twice in getting some thirty persons to assemble in places where we were protected from the rain; and to these we preached, and afterwards conversed with them concerning the reasons why we came to make known to them "the doctrine of Jesus," and exhort them to renounce idolatry.

Monday, Feb. 15th.—In the morning preached once in a central park of the city, and in the afternoon twice in the suburbs outside the Great West Gate. On my return to the boat in the evening, my teacher told me that just after I had gone ashore a literary man from Pekin came on board, and stated that he had been deeply interested in reading the "Two Friends," which had been given him the day before. He said he believed all the doctrines taught in it, though he did not understand what was said about the Holy Spirit. My teacher having satisfied himself that the man had indeed read the book with great attention, and that he was deeply interested in its contents, spent more than two hours with him, in making known the teachings of God's Word concerning the person and work of the Holy Spirit, and other subjects on which he wished for light; and urged him to be earnest in prayer to God for grace to enable him truly to repent and believe in the Saviour. On leaving, he said he would come and converse with me to-morrow. I was truly rejoiced to hear this from my teacher; especially as he himself was rejoicing in the belief that the man is sincerely desirous of knowing and receiving the truth.

Tuesday, Feb. 16th.—Preached in the morning on the south-eastern side of *Dzang-Zok* mountain, and in the afternoon twice in the city. Hearers more numerous than on any previous day; but the difficulty of keeping them quiet was greater than when the numbers have been less. *Mr. Zung*, the teacher from Pekin referred to in my journal of yesterday, came to see me this afternoon. My teacher had gone ashore to seek for a house to rent, and as he was away four hours, I was deprived of his assistance in conversing with *Mr. Zung*. He was quite able, however, to understand the Shanghai dialect which I spoke, though I could understand but very little of the Pekin Mandarin which he spoke. I could understand him, however, to say that he felt himself to be a sinner, and that Jesus alone could save him. He expressed the desire to "enter the religion," and as he was to be in Shanghai on the 20th of the present Chinese month, I promised to baptize him there, if the brethren at Shanghai, who could converse with him better than I could, should be satisfied of his fitness to be received into the Church. I gave him a copy of the New Testament and some tracts, which I begged him to read with much prayer. I was very favorably impressed by him, and trust that he is indeed experiencing the enlightening and converting influences of the Holy Spirit.

About 8 p.m. one of the policemen of the district came on board, bearing the card of *Dze Kwung Ling*, an ex-mandarin, and one who had obtained the degree of *Kiue-niung*, the second of the three literary degrees. The policeman said that *Mr. Dze* had sent him to ask for the gift of one of our books. I sent him the Four Gospels and Acts, a work on the evidences of Christianity, and a Christian Almanack.

Wednesday, Feb. 17th.—Preached in two villages about a mile from the city. The people were so surprised at our appearance among them; and we were objects of such great curiosity, that we found it exceedingly difficult to get them to listen to the preaching,

Thursday, Feb. 18th.—Preached once inside the North Gate, and once in the suburbs outside the East Gate.

Saturday, Feb. 20th.—Too unwell to preach yesterday and to-day, though I was able to receive a few persons on my boat to-day. After several ineffectual attempts, both inside and outside of the city, to get a suitable house, we, to-day, decided to try and get rooms in some one of the various temples on the southern and eastern declivities of *Dzang Zok* mountain. For this purpose we sent our teachers this morning to the "Temple of Universal Benevolence," situated about a quarter of a mile from the Little North Gate. The head priest answered our teachers that he had no power to let any of the rooms. "The temple," he said, "belongs to a wealthy gentleman of *Dzang Zok*, who is now in the service of the Emperor at Peking. Before he left for the capital he expressly forbade me to receive even other Buddhist priests into the temple, and much less would he be willing that I should receive foreigners who preach doctrines contrary to Buddhism." He further said: "Even if I had the power of letting these rooms to the foreign teachers, and should do so, *we should all be in danger of dying from hunger, for the people would leave us and follow them.*"

On walking out in the afternoon I found another temple, not far from the "Temple of Universal Benevolence;" and though much smaller, and far inferior to the latter, I felt, under the circumstances, I should be glad if we could succeed in renting some rooms in it. I deferred, however, making application until Monday.

Sunday, Feb. 21st.—Preached in a quiet place in the city to about thirty persons; but the exertion of preaching, even under these circumstances, was too much for me, and I was unable to see anybody during the remainder of the day. My teacher, however, was engaged three or four hours in conversing with, and giving books to, persons received in his own room on the boat.

Monday, Feb. 22d.—While on my way to the "Temple of the Verdant Mount," the one alluded to in my journal of Saturday, I met the priest who is at present in charge of it. On mentioning our desire to obtain rooms in the temple, he seemed quite pleased, and said that he would

willingly let us have three rooms in it. Soon after returning with the good news to Brother Williams, an offer was made us of six rooms in a house in this city. But this house, like most Chinese houses, is a one-storied one, and too damp to be tenatable by those who have not been accustomed to the Chinese mode of living. We decided, for the present, to occupy the upper rooms in the temple, and rent one of these one-storied houses in the city, to be used as a preaching place and book depository; and if allowed to remain here, persevere in our endeavors to get a suitable two-storied house.

Tuesday, Feb. 23d.—About 9 P.M., when but very few people were passing about, Mr. Williams had his things moved from the boat to the temple, and with a rejoicing heart took up his abode there.

Wednesday, Feb 24th.—Early this morning visited Brother Williams in his new abode; and was glad to find that *Tsing Ngæ*, the priest, was doing a good deal to make him comfortable, in the way of providing him with articles of furniture, &c.

Left soon after for Shanghai, to bring a fresh supply of books for distribution, and other needed articles.

Friday, Feb. 26th.—At noon to-day reached Shanghai almost entirely recovered in health. On the way I did not stop to preach; and I found the four days rest from preaching, and the last two days of perfect quietness on my boat, to be greatly beneficial to my health. To preach frequently to large numbers in the open air, and whether in the boat or out of it, to be almost continually surrounded by large crowds of people, is very trying to the flesh. And yet to be compelled, even for a day, to abstain from making known the way of salvation to these multitudes of perishing heathen, is equally trying to the spirit. *This field needs a great increase of laborers.* And yet, to say nothing of increase, we seem to look in vain for the filling up of the places of those who, by ill-health, are removed from the field. It is expected that in a month or two the number of Missionaries in Shanghai will be just about one-half of what it was two years ago.

Friday, March 5th.—Rev. Mr. Williams returned to Shanghai to-day, having been compelled to leave the temple at *Dzang Zok*, after being there a week. The policeman of the district, whether on his own responsibility or at the command of his superiors does not sufficiently appear, waited upon *Tsing Ngæ*, the priest, and informed him that if the “foreigners” did not leave at once, he would take him (the priest) before the mandarins, and have him severely beaten. The priest, thereupon, came trembling to Mr. Williams and begged him to leave, at the same time returning the money which had been advanced. Under these circumstances Mr. Williams judged it best to leave.

Though we deeply regret the turn affairs have taken, we still encourage ourselves with the hope that we shall yet succeed in establishing ourselves

at *Dzang Zok*. We leave Shanghai again in a few days to renew our attempts in some other locality near the city.

At no one of the many cities which we have visited, have the people treated us with such respect as the people of *Dzang Zok*; and at no other place have our books been so thankfully received, nor our preaching so attentively listened to, and we certainly shall not give up our attempts to establish a Mission there, until it seems useless to persevere.

MISS FAY'S REPORT—CONTINUED.

SHANGHAI, *March 4th*, 1858.

7. RELIGIOUS INSTRUCTION.

In this department I need not tell you how much the boys have lost this year by your absence, and also that Mr. Liggins and Mr. Williams have given up their Sunday classes, as you know their duties have called them into the country, and to attend to their day schools. The class of eighteen boys which you taught on Thursdays have continued their regular weekly lessons together, and have just finished committing to memory the Parables of our Lord in Chinese, and translating them into English. In hearing their lessons I have tried to supply in some little degree the loss of your explanations by reading to them from "Notes on the Parables, by Trench," such portions as I judged they could best appreciate and understand. This class (you remember) is composed of boys belonging to the 1st, 2nd, and 3rd classes, and thus only in short weekly lessons could well recite together. In their daily Bible studies they belong to three different classes, the youngest of which has studied only the Gospel of St. John in Chinese, and translated it into English; the 2nd have committed to memory the Gospel according to St. Matthew, and have translated it, the other Gospels, and about half of the Acts of the Apostles.

The first class, which is my special pride and pleasure, have, as I said under the head of Chinese studies, translated the whole of the New Testament into English, besides memorizing St. Matthew's Gospel and the Parables. On the Gospels I read to them from "Barnes' Notes." On the Epistle to the Ephesians they studied Dr. Turner's excellent Commentary. On the other Epistles I read to them from Macknight's Commentary. On the Apocalypse, many passages of which seemed to fill their minds with strange wonder and awe as they read them for the first time, I read no Commentary nor attempted any explanation.

The first class are now studying "Deuteronomy," and Mr. Nelson thinks this year he will be able to hear the Bishop's class a weekly review lesson upon select portions of the New Testament.

A fourth class, consisting of eleven "little ones" who have just finished

committing to memory the Church Catechism, have begun to learn St. Mark's Gospel in English, and study the translation in the Colloquial, a *Tosback* version by Rev. Mr. M'Clutchie, and they, as do the other boys of the school, show more pleasure and interest in studying the Bible than any other book. And I am encouraged to give a much larger portion of my time than formerly to these Bible classes, not only on account of the serious attention and interest manifested in them, but also on account of the intellectual improvement they derive from them. They somehow seem to think more, and speak more, of what they learn from the Bible than from all the other books they study.

8. GENERAL DEPARTMENT.

In this department you would judge from what I have already said there ought to be considerable improvement, and I am glad to tell you there is, though with some of the boys there is still room for more. But some of them are my entire delight, in school, and out of school, in their hours of play and in the Church of God; and my trust is strong that I shall yet see some of them in the sacred desk, duly commissioned, and ministering to their own people "in holy things."

In conclusion I can only say, pray for us, dear Bishop, that the Holy Spirit may bless us, give us a "right judgment in all things," and most of all grant that the souls of those whom we may teach may be truly converted to the truth as it is in Jesus.

I cannot tell you how much we miss you in each, in all, in every department of our school and social studies, and how earnestly we pray that God will restore you to health and enable you soon to return to your waiting children in the far off land of Sinim.

I am, Right Rev. and dear Bishop,

Very respectfully and affectionately yours.

The following are copied from a recent number of the *Cavalla Messenger*, published in our Mission in Africa:

REPORT OF J. M. THOMPSON.

COLONIST TEACHER.

THE School of St. Mark's or a part of the High School has been attended regularly during the last term, and the scholars show a greater disposition to learn now than ever. Their general behaviour has been pleasing to me. It is very pleasant for me to say, that through the mercy of God, two of the scholars have come out on the Lord's side, and I hope they will be faithful soldiers for the cause of Christ. As well as all other

institutions of the kind, we desire the sincere prayers of this congregation and all other Christians who take a deep interest in the cause of Christ.

REPORT OF REV. T. C. BROWNELL.

NATIVE TEACHER.

As the Missionary Teacher at Webo, I make the following report ;

This tribe, as well as the other surrounding tribes in that region, are a barbarous, warlike, and murderous people, even cannibals ; and they may be compared to a vast wilderness, where every kind of trees and thistles grows, which is to be turned to a beautiful garden by our means. And may we be enabled, by the influences of the Holy Spirit, sooner or later, to turn this wilderness into such a garden as God requires. In department of assistant teacher, S. W. Seton gives much encouragement to the teacher, and, so far, satisfactory. Nitié is the largest town of the Webo tribe, and very near the station. Services are held here twice on every Sunday. Daily visiting in this town is not neglected. Thankfully I will report, that eleven people have thrown away their greegrees. And I may well say, with the Saviour, "I beheld Satan as lightning fall from heaven."

Since our last meeting at Cavalla, my missionary exercises of visiting all the towns of this tribe had been interrupted by sickness. After which I paid my missionary visits to fourteen of their towns within four days' journey. Large congregations were found in every town, according to their largeness. Though they are a noisy people, yet they listened with much attentiveness. No doubt, "God's seed will come to his harvest." And he that hath said, "Go ye therefore into all the world and make disciples of all nations," is still with his people, and working with them, until all of his elect shall be brought into his fold, and there shall be one fold and one Shepherd.

REPORT OF W. H. KINCKLE.

NATIVE TEACHER.

SINCE my last Report, after spending a month or two in the school as a teacher, I was appointed by the Rt. Rev. John Payne to a station at Tebo, on the 21st of Sept.. The School was then under the charge of J. Wilson. On the 25th inst. I set out for Tebo and reached there on the 27th.

Since entering upon the duties appointed to me, I have endeavored faithfully to do them according to my imperfect ability. Of the observance of the Sabbath, I shall say that a great majority are in favor of it. On the Sabbath services are held in two towns, and at a village in the evening. During the week I speak in the other towns, which are some distance from where I am.

On week days I have a night school. I am glad to report that there are some who can read a little. Many of them know the Grebo alphabet ; and there are many who can repeat from memory the " Happy Land " in Grebo. At the close of school I ask them questions and end it by singing and prayer. I have visited far back in the country (three days' journey) and spoke in four towns, but found that I could not go as far as I wished on account of the rain. The congregations in these towns were large.

Yours, respectfully.

MT. VAUGHAN BUILDING.

This fine and comfortable building, framed and prepared most carefully in every part, in New-York, and brought out recently in the *Ocean Eagle*, is now framed, and will, it is hoped, be ready for occupation in two months.

JAPAN.

In the March Number of the *Spirit of Missions*, we published a letter from an officer on board the United States Ship *Portsmouth*, dated at Hakodadi, Japan, 2d October, 1857, and addressed to one of our Missionaries in Shanghai, China. This letter mentioned the interesting fact, that under new treaty stipulations, American citizens would be allowed, after the 4th of July, 1858, to take up their residence either at Simoda, or Hakodadi ; and the same letter urged the sending forth of Missionaries to labor in that land. The opening of these places to foreign residents is the subject of a proclamation issued recently by the President of the United States, and by it the fact above mentioned is fully established. Shortly after the publication of the letter referred to, we received two hundred dollars from St. Mark's Church, New-York, towards the salary of our first Missionary to Japan. An additional sum has since been received, for the same object, from another quarter. Surely there is no lack of opportunity to preach the gospel—the way is opening everywhere. Bring in the tithes into the storehouse, that the means may be abundant, and pray the Lord of the harvest to send forth laborers in his harvest.

INTELLIGENCE.

THE following letter, from the Rev. Mr. Hoffman, brings us late intelligence from the Missionaries at Cape Palmas, West Africa :

ORPHAN ASYLUM, }
CAPE PALMAS, *June 4, 1858.* }

MY DEAR BROTHER :

The Bishop arrived from Monrovia, yesterday, in the U. S. Ship Marion. He landed at Cavalla. I heard of his arrival while at Half Grahway, where I had gone to visit our school and preach to the natives ; instead of returning, I went to Cavalla, and spent the evening, very delightfully, with him and the family, all of whom are in good health. The Rev. Mr. Williams of the Presbyterian Church, came down from Monrovia with him. This morning I returned here, and Mr. W. accompanied me. I found Mrs. Hoffman well, but Miss Ball was suffering from fever.

The Bishop met the Schooner Kingfisher, as he was going to Monrovia. He got his letters ; we still wait ours, as she has not yet reached this port.

The Bishop was greatly blessed in his visitation, and everywhere received attention and kindness from the people. Rev. Mr. Crummell we expect here in July, by the " Stevens."

With much love, dear brother,

Yours, &c.

P. S. The Utah sails immediately ; excuse, therefore, these hasty lines.

C. C. H.

STATEMENT OF THE TREASURER OF THE
FOREIGN COMMITTEE.

JULY, 23d, 1858.

Payments since the 1st October, 1857,	. . .	\$61,327 12
Receipts, " " " "	. . .	58,275 92

Treasury overdrawn, . . \$3,051 20

LIST OF PACKAGES, &c., received at the Office of the Foreign Committee, 19 Bible House, from June 15th to July 15th, 1858.

FROM	FOR	PACKAGE.	No.	FORWARDED BY
Mass., Newton Corner, Grace Sewing Society,	African Mission,....	One Box,	13	
Del., Mrs. F. S. Du Pont,	Rev. E. W. Syle, Chi.	"	15	Bark, "Falcon."

Acknowledgments.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from June 15th to July 15th, 1858:

New-Hampshire.	
Claremont—Trinity, \$23 44; for Af., \$5.	28 44
Massachusetts.	
Andover—Christ Ch., S. S., for support of F. Clark, Af. . .	7 91
Rhode Island.	
Newport—Zion. S. S., quarterly p't for sup. Wm. Cozzens, and Martha Littlefield, Cape Palmas, \$10; from a class of do., "Grains of Gold," for O. A., Cape Pal- mas, \$5.	15 00
Providence—St. John's, Ladies' Philanthropic Soc., for Af., \$201; for education of Anna C. Allen, Af., \$20.	221 00 236 00
Connecticut.	
Brookfield—St. Paul's.	11 00
Hartford—Christ Ch.	35 09
Hebron—From Mrs. H.	2 50
New-Haven—St. Luke's. ½	1 00
St. Thomas', S. S., for Af.	34 50 84 09
New-York.	
Brooklyn—St. Ann's, a mem- ber, subject to direction of Rev. Mr. Hoffman, Af.	25 00
Little Neck—Zion Ch., \$40 83, Af.; S. S., \$16 65 for Af., of which \$5 70 are for Gen.	57 48
Malden—From Mrs. L., for Af.	5 00
New-York—Transfiguration, a member of	5 00
Rev. H. D. Ward's Young Ladies Institute	15 00
Pleasant Valley—St. Paul's, through Rev. S. D.	2 50

Rye—Christ Ch., for Africa, \$33 63; add. \$13.	46 63
Washington Heights—Interces- sion, \$53 86; for Africa, \$32 50; S. S. of do., \$7 26; from a little girl of do., for Rev. Mr. Hoffman's Ch., Af., \$4; from "Mite Soc." of do., for Chi., \$2 38.	100 00 256 61

Western New-York.

Homer—Calvary, S. S., for H. S. Gunn Scholarship, Africa, \$2 48; from H., for Africa, \$10.	12 48
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New-Jersey.

Elizabeth—St. John's.*.	
Perth Amboy—St. Peter's, for Af., \$60. S. S. of do., for do., \$6.	66 00
Princeton—Trinity, \$85 75; S. S. of do., \$8 39.	94 14 160 14

Pennsylvania.

Chester—St. Paul's, S. S., for sup- port of child in Af.	20 00
Lawrenceville—St. John's, S. S., in reply to a call for help from St. James', Hoff- man Station.	6 50
Mauch Chunk—St. Mark's, S. S.	10 00
Philadelphia—From Cape Pal- mas Female Orphan Asy- lum Society.	908 83
Emmanuel, S. S., for sup- port of school, under Rev. J. Liggins, Chi.	30 00
Epiphany, Mrs. T. R. S., for support of a scholar in Miss Ball's school, Af.	20 00
St. Andrew's, for educa- tional purposes in Liberia.	155 00
From a lady, through the Rev. Mr. Appleton, for St. Mark's, Cape Palmas.	5 00
Pittsburgh—St. James', S. S., for Chi. and Af.	15 00
Tamaqua—Calvary, Infant S. S. of do., for Af.	2 00 1172 33

* \$70 credited to this Parish, in the July No., was to purchase a Melodeon for the African Mission, from S. S. of do.

Delaware.		
Lewes—Anonymous.....	5 00	
Maryland.		
Baltimore—I K.....	5 00	
Frederick—All Saints' Parish, \$35 40; S. S. of do., for Orphan Asylum, Cape Pal- mas, \$43 79.....	79 19	
All Saints' Par., from a member of, for female edu- cation in Ch., \$20; for do. in Af., \$20; for Mrs. Hill's School, Athens, \$20.....	60 00	
Harford Co.—St. Mary's.....	25 00	
Howard Co.—Queen Caroline Parish.....	15 00	
La Trappe—Rev. Enoch Reed	2 50	
St. Mary's Co.—St. Andrew's Parish.....	22 80	
Talbot Co.—Easton—Mrs. Bet- sey Trippe, subscription to Cavalla Messenger.....	50	
Miss Forman, subscription to Cavalla Messenger.....	50	
Urbana—From "a friend to Missions," for Af.....	10 00	
Washington, D. C.—From "Sigma,".....	10 00	230 49
Virginia.		
Albemarle Co.—Mr. E. B. S....	15 00	
Alexandria—St. Paul's, from "an aged member" of, for Japan.....	20 00	
Amelia Co.—Raleigh Par., ½.....	20 00	
Hodgesville—Zion, Ladies' Mis- sionary Society.....	9 98	
Martinsburg—Trinity, Ladies' Missionary Society.....	20 00	
Petersburg—Grace, S. S., for salary of N. S. Harris, Af., \$25; from member of, for do., \$15.....	40 00	
Powhatan Co.—Genito Par., ½.....	20 00	
Shepherdstown—Trinity, by Rev. D. Andrews.....	25 00	
Winchester—From little Willie Chisholm, for St. Mark's, Cape Palmas, Af.....	40	170 38
North Carolina.		
Littleton—From J. D. B. H....	4 50	
South Carolina.		
Beaufort—St. Helena's Ch., for Af. and Chi.....	87 94	
Charleston—Calvary, for Af., \$3 38; S. S. of do., for Af., \$4 87.....	8 25	
St. Paul's.....	17 71	
Grahamville—From J. B.....	25 00	138 90
Georgia.		
Columbus—Trinity.....	52 16	
Savannah—From Ladies' Chi- nese Society, for pupils in Mission School, Shanghai, \$150; to be used at the dis-		
creation of the Bishop, \$150; for day school under the care of Miss E. Jones, \$100		400 00
Savannah—Christ Ch., S. S., for ed. of Edward Neuf- ville, Af.....	80 00	532 16
Louisiana.		
Bayou Sara—From Miss M. W.		1 50
Ohio.		
Circleville—From the Rev. C. W. F., to be applied under the direction of Rev. J. Rambo, Af.....	10 00	
Cleveland—St. Paul's, for Af., \$25 31; do. S. S. and teach- ers, for support of two pu- pils in Af., \$50; do. S. S., for Chi., \$6 50.....	81 81	
Dayton—Christ Ch., S. S.....	10 00	
Madison—St. Matthew's.....	4 00	
Tiffin—Trinity.....	3 68	109 69
Michigan.		
Cold Water—St. Mark's.....	2 50	
Grand Rapids—St. Mark's.....	10 00	12 50
Tennessee.		
Hendersonville—From L. A. D.		5 00
Kentucky.		
Jefferson Co.—St. Matthew's.....	63 45	
Louisville—St. Paul's, proceeds of little girls' fair, to be ap- plied under the direction of Rev. Mr. Hoffman, Af.....	26 00	89 45
Illinois.		
Jacksonville—From M. S. M....		5 00
Missouri.		
Weston—St. John's Parish.....		2 60
Wisconsin.		
Nashotah Lake—St. Sylvanus Parish, for Af.....		25 00
Minnesota.		
Hastings—St. Luke's, ½.....		5 70
Idaho.		
Philadelphia—From the Estate of Elliott Cresson, through G. M. Wharton, Esq.....		2,500 00
Miscellaneous.		
From Z.....		6 00
" L. B. P.....		5 00
		\$5,807 07
Amount previously acknowl- edged.....		51,879 61
Total since 1st Oct., 1857..		\$57,686 68